5739

Dr. *GREGORY's*
THANKSGIVING
SERMON,

PREACHED

On *Thursday* the 2*d* of *December*, 1697.

Dr. GREGORY's

THANKSGIVING SERMON

PREACHED

On Thursday the 2d of December 1784

Ὁμιλία Εἰρηνική.

OR, A

THANKSGIVING SERMON

FOR

Peace Abroad;

WITH

Motives to Unity at Home,

ESPECIALLY

In Matters of Religion.

Preach'd at *Hambleden* in the County of *Bucks*, on *Thursday* the Second Day of *December*, 1697.

By FRANCIS GREGORY, *D. D. and Rector of* Hambleden.

LONDON:

Printed for Richard Sare, at *Gray's-Inn-Gate*; and Sold by *E. Whitlock* near *Stationers-Hall*, 1697.

PSALM CXXII. 7.

Peace be within thy Walls, and Proſperity within thy Palaces.

CONcerning this Pſalm there are Three things which may be conſider'd; Firſt, The Inſcription or Title, which it bears. Secondly, The Occaſion upon which it was written; and, Thirdly, The ſubject Matter which it contains. As for the Title of his Pſalm, tis double; for,

Firſt, 'Tis ſtiled in the *Hebrew* Language, *Schir Hammaaloth*; in the *Greek*, ᾠδὴ τῶν ἀναβαθμῶν; in the *Latin*, *Canticum Graduum*, *i.* a Song of *Degrees*. And, beſides this Pſalm, there are Fourteen more ſet down in order, which bear the ſame Inſcription.

And why theſe Fifteen Pſalms are called *Songs of Degrees*, there are ſeveral Reaſons offered by ſeveral Interpreters, all which are but Conjectural. The *Rabbins* or Doctors of the Jewiſh Church tell us, That there were Fifteen *Steps* or

 Stairs,

Stairs, by which, as by ſo many *Degrees*, they went up to the Temple, and that upon their Solemn Feſtivals, the *Levites* were wont upon each of theſe Steps or Degrees to ſtand ſtill, and ſing one of thoſe Pſalms; and that from this Cuſtom theſe Fifteen Pſalms received this denomination.

There are others, who think that there was in the Temple a certain place raiſed high above the Ground, like the Galleries in our Churches, to which the *Levites* aſcended by ſeveral Steps or Degrees, and there did ſing theſe Pſalms; and that from thence theſe Pſalms took this Name.

There is a third Opinion, that theſe Pſalms are ſo called, becauſe when the *Levites* did ſing them, they did by *degrees* raiſe their Notes, advance their Voices, and tune them in an higher Strain than ordinary. But the conſideration of this being a thing rather of *Curioſity* than of *Edification*, I will ſay no more about it.

2*dly*. The ſecond Inſcription or Title which this Pſalm bears in the *Hebrew* Tongue, is this, *Mizmor le Dabid, a Pſalm of David*; the *Greek* Tranſlation reads it, Ψαλμὸς τῷ Δαβὶδ, *a Pſalm to David*: But that's an *Hebraiſm*, where the Article *le* doth govern ſometimes a *Genitive*, and ſometimes a *Dative* Caſe. This

This Title ſheweth us who was the undoubted Penman of this Pſalm; namely, the *Royal Prophet*, a King inſpired of God, whoſe Name ſtands prefixed before moſt of the Pſalms, to diſtinguiſh thoſe which were written by him, and thoſe which were Penned by ſome other inſpired Perſons; as, *Aſaph*, *Heman*, *Æthan*, and *Moſes*. But to paſs by this.

Secondly, The ſecond thing conſiderable, in reference to this whole Pſalm, is the *Occaſion* whereupon it was compoſed and written, and that is thought to be this:

We read that *David* had been forced to fly from *Jeruſalem* from his *own* Houſe, and *God's*, by the Rebellion and Treaſon of his own Son *Abſolom*, who endeavour'd to diſpoſſeſs him of his *Kingdom*, and probably of his *Life* too; but, within a ſhort ſpace, *Abſalom* being ſlain, and his Army diſperſed, and *David* returned in ſafety to *Jeruſalem*, 'tis believed that he might, upon that happy occaſion, Pen this Pſalm.

But, *Thirdly*, the third thing here conſiderable, is, the *Subject Matter* which this Pſalm contains in it; and the moſt remarkable Paſſages therein are theſe two:

1*ſt*. *David's* exceeding *Joy* for his Reſtora-

tion to the Place of God's Publick Worſhip, from which, to his unſpeakable Grief, he had been ſo lately Baniſhed.

During the whole time of *David*'s Exile, there was nothing that did ſo much diſquiet *David*'s Soul, as the conſideration of his forced Abſence from the Sanctuary of God; none of his Troubles, none of his Misfortunes did he ever lament ſo *long*, and ſo *oft* as that.

But when once *David* had recovered his former Liberty, when the Doors of the Sanctuary did again ſtand open to him, like a Man tranſported with Joy, he abruptly broke out into this Expreſſion; *I was glad when they ſaid unto me, Let us go into the Houſe of the Lord*; and ſo it is with all Religious Souls: To them the Houſe of God is a place of the greateſt Joy and Pleaſure.

2*dly*, The ſecond of thoſe things, which are moſt conſiderable in this Pſalm, is *David*'s *earneſt Requeſt*, both to God and Men, for the Happineſs of *Jeruſalem*, and for the continuance of thoſe Spiritual Privileges which they did now enjoy.

His Addreſs to *Men* was this, *Pray for the Peace of Jeruſalem*; and what he requeſted other Men to do, he did himſelf, backing his Exhortation with his own Example; for, upon the account

account of *Jeruſalem*, being then the Royal City, the chief Place of God's moſt ſolemn Worſhip, and a Type of the Univerſal Church, *David* put up this Petition to Heaven, *Peace be within thy walls, and proſperity*, or, as our old Tranſlation reads it, *Plenteouſneſs, within thy Palaces.*

Now, from the *Matter* and *Method* of this Petition, which *David* here preſented to his God, there do very naturally ariſe theſe two plain Concluſions; Firſt, *That Peace is a Bleſſing that is very deſirable*, why elſe did *David* perſwade his Neighbours to beg it? And why elſe did he himſelf ſo earneſtly Petition God to grant it?

Secondly, *That Proſperity*, or *Plenteouſneſs, is commonly the Fruit and Conſequence of Peace.* This I obſerve from the *Method* and *Order* of *David*'s Petition, *Peace be within thy walls*; that's the firſt part of his Requeſt: and then the ſecond follows, *Proſperity or Plenteouſneſs be within thy Palaces.* And, the truth is, without *Peace* firſt obtained, *Proſperity* or Plenteouſneſs can hardly be expected.

Firſt, the firſt Concluſion which doth naturally ariſe from the Text, is this, namely, *That Peace is a Bleſſing that is very deſirable indeed*; and

ſo

ſo it is; 1*ſt*, In the *Private Families* of Particular Men. 2*dly*, In the *Publick Societies*, *Commonwealths*, and *Kingdoms* of the World. 3*dly*, In the *Catholick Church*, which is God's more ſpecial Kingdom, and the only Family of Chriſt here below.

I. *Peace is a Bleſſing, that is very deſirable in the private Families of particular Perſons.*

There are three chief Relations, which are commonly found in the Families of Men; that of *Husbands* and *Wives*, *Parents* and *Children*, *Maſters* and *Servants*; and how pleaſant, how joyful a thing muſt it needs be for all the Relations, who conſtitute the whole Family, to live together in Peace and Unity! Husbands and Wives are called *One Fleſh*; and certainly it can never do well if they be not of *One Spirit* too; for, can they who are but *One Fleſh* be divided without ſore *Rents* and Wounds? Again, *Children* are but the *Parts* of their own Parents, and can any *part*, that is *quick* and living, be ſeparated from the *whole*, without ſenſe of much *pain* and anguiſh? And as for *Servants*, they are their Maſters *Truſtees*; and if they bear a grudge to their Maſters *Perſon*, 'tis ten to one but they will falſify their *Truſt* too.

But

But where Husbands and Wives are of the *ſame mind*, and draw the *ſame yoke*, and in the *ſame way*; where Parents love their Children, and Children love their Parents; where Maſters are kind to their Servants, and Servants chearfully obey their Maſters; where the *inferior* Relation doth *readily do* what the *Superior* doth *prudently require*: In ſhort, when the *Hand* doth willingly *execute* what the *Head* doth wiſely *contrive* and dictate. Where the caſe ſtands thus, ſuch Families are in the ready way, and take the right courſe to thrive.

But on the other hand, if Strifes and Contentions ariſe and grow in a Family; if, as our Lord ſpeaks, *The father ſhall be divided againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother*; where Relations, who are ſo *near* in *Blood*, are at ſuch *diſtance* in point of *Affection*, ſuch Families can never expect God's Bleſſing to make them Proſper; nor indeed can they heartily unite any joint Petitions to beg it. Luke 12. 53.

Such Families are ſo far from having any hopes to *flouriſh*, that our Lord hath plainly told us, *Every houſe, every family divided againſt it ſelf, ſhall not ſtand.* No, Strife and Contention Matth. 12. 25. Or 34.

tion are, as *Gregory Nazianzene* well obſerves, Ἀρχὴ λύσεως, the beginnings of *Diſſolution*; That which beſt Cements and Supports a Family, is mutual *Concord* and Unity; and if ſo, how deſirable a Bleſſing is Peace even in the private Families of Men?

II. Peace is a Bleſſing very deſirable in the *Catholick Church*, which is the great and only Family which God hath in this lower World.

Eph. 2. 19. St. *Paul* tells his Chriſtian Converts thus, *Ye are fellow Citizens with the Saints, and of the houſhold of God*; not as *Servants* only, but as *Children* too. All the ſincere Converts of the World, all true Believers have the *ſame God* for their *Father*, the *ſame Chriſt* for their *Brother*, the *ſame Church* for their *Mother*, and if ſo, themſelves muſt needs be *Brethren.*

And is not this *Fraternity* ſuch a near Relation, as ſhould incline us to *Peace* and Unity?

Gen. 13. 8. See that Expreſſion of *Abraham* to *Lot*, *Let there be no ſtrife, I pray thee, betwixt me and thee, for we are Brethren.* We all pretend to be Travellers towards the heavenly *Canaan*; and if we be ſuch indeed, that Counſel which *Joſeph* gave

Gen. 45. 24. his Brethren doth much concern us; *See that ye fall not out by the way*; O remember, that *God*, who

who is the *Father* of us all, is ſtiled, *The God of Peace*; our *Bleſſed Saviour*, who is our Elder *Brother* too, is ſtiled, *The Prince of Peace*; and he hath given us a fair Intimation, that every good Man is, and ought to be, *a Son of peace*, Luke 10.6. one inclinable and well diſpoſed to mutual Concord, Amity and Agreement; to this end did our Lord give his Apoſtles this Charge, *Have peace one with another.* Nay, ſaith St. *Paul*, *if* Mark 9.50 Rom. 12. *it be poſſible, as much as lies in you, live peaceably* 18. *with all men*; but eſpecially with all Men of the ſame Religion.

See how very earneſt St. *Paul* was for this, *I the priſoner of the Lord beſeech you*; What to do? *to keep the unity of the ſpirit in the bond of peace*: And truly, where this Unity of the Spirit is not kept, where this Bond of Peace in matters of Religion is once diſſolved, 'tis a clear Evidence, that Men are not ſuch Chriſtians as they ſhould be; St. *Paul* plainly told the Men of *Corinth* ſo, *I hear that there are diviſions amongſt you*, diviſion 1 Cor. 11. 18. about their Teachers; *One ſaith, I am of* Paul, 1 Cor. 3. 4. *another ſaith, I am of* Apollo, *and a third ſaith,* 1 Cor. 1. 12. *I am of* Cephas; and what doth St. *Paul* infer from this variety of their Opinions? That he tells them, *Whereas there is amongſt you envyings,* 1 Cor. 3. 3.

ſtrife, and diviſions, are ye not carnal, and walk as men? Not as becomes good *Chriſtians*, but like *ſinful Men.*

Now, much like to this Caſe of the Church of *Corinth* is the preſent Caſe of the Church of *England* too; for, as they were divided about their Preachers, ſo are we; as, among them, one was for *Paul*, another for *Apollo*, and a third for *Cephas*; ſo, among us, one is for an *Epiſcopal* Preacher, another for a *Presbyterian*, a third for an *Independent*: One Man is for thoſe *ſet Forms* of Prayer which our very Excellent *Liturgy* preſcribes, and I cannot blame him; another Man is for *extempore* Effuſions; and ſure I am, that even theſe alſo are *ſet* and *ſtinted* Forms, though not to the *Speaker* himſelf, yet to every other Man that hears them: Again, one Man is for performing the Duties of our Publick Worſhip in a *Church*, a place Built and Dedicated to the Service of God alone; but another Man is for Worſhipping the Great Majeſty of Heaven in an homely *Barn*, a place built and deſigned only for the *Civil* and Common Uſes of men. Once more; One Man is for our Publick *Aſſemblies*, which are Eſtabliſhed by our Laws; another Man is for *Conventicles* in Private

Private *Houſes*; and ſince theſe *Conventicles* have been ſo very *numerous*, and ſince ſo many *ſorts* of *Diſſenters* have reſorted to them, 'tis from the Good Providence of God that theſe *Conventicles* have not yet emptied our *Churches*, that theſe *back Ditches* have not yet drawn the *main Stream* quite dry.

But can the Wiſeſt of men amongſt us foreſee what the end of our Diviſions may prove? Sure I am, its preſent Effects are but ſad ones; for, by theſe Diviſions we do prejudice the beſt Religion in the World; we do thereby very much diſcourage *Jews*, *Papiſts*, *Turks*, Men of all *other* Religions, from embracing *ours*. For, may they not juſtly ſay, the *true* way of Worſhipping God being but *one*, ſince there is amongſt us *Proteſtants* ſuch a *diverſity* of Opinions about it, who can aſſure us, which may be the only right one?

Beſides, this Difference in *Judgment* doth naturally produce *Difference* in *Practice* too; and difference in Practice doth commonly create difference in *Affection*; and when theſe Differences meet together, they are wont to produce *Schiſms* in the *Church*, *Seditions* in the *State*, and *Confuſions* in *both*. Nay, when Dif-

ferences in matters of Religion ferment and grow high; when divided Parties are zealous every one for his own Opinion, how oft do they break out into *Civil Wars*, ſome of them defending their Errors by the *Sword*, which they could never have defended by any *other Arguments?*

Now then, if theſe be the uſual Conſequences of Diviſions in matters of Religion, how deſirable a Bleſſing muſt Unity and Peace be in the Church of God?

III. Peace is a Bleſſing very deſirable in the *Civil* Societies of Men, in *Towns* and *Cities*, in the *Commonwealths* and *Kingdoms* of the World; at Home amongſt our ſelves, and Abroad with all other Nations too.

I need not tell you, that in *Halcyon* days, when things are quiet at Home, the *Tradeſman* may ſafely mind his *Shop*, and the *Husbandman* his *Plow*; In times of Peace, our *Flocks* and Herds are wont to Multiply, our *Corn* comes ſafe into the Barn, our *Markets* are full, our *Courts* are open, our *Laws* retain their Force, and *Juſtice* betwixt Man and Man may freely be adminiſtred; In times of Peace every Man may ſit under his own Fig-tree, under his own Vine,

Vine, and quietly eat the Fruit of his own Labour.

And when we are at Peace abroad with other Nations; how cheerfully may our *Merchants* Tranſport their Goods beyond the Seas, and bring back their Ships richly laden with Silks, Silver, Gold and Diamonds? In ſhort, when we have Peace both at Home and Abroad, we of this Nation can want for nothing that tends to make a Kingdom happy.

But the beſt way to underſtand and value the *Benefits* of *Peace*, is to conſider the *Calamities* of *War*; methinks *Drums* and *Trumpets*, *Carbines* and *Piſtols*, *Muskets* and *Canons* are Names which ſound like to dreadful Claps of *Thunder*, and Ten thouſand *glittering Swords* ſeem as terrible as ſo many *flaſhes* of *Lightning*; for where War is raiſed, Trade decayeth, Merchants break, Taxes grow High, Mony grows Scarce, Treaſures are Exhauſted, Laws are Interrupted, Houſes are Plundered, Towns and Cities are burnt to Aſhes, Corn-fields are Devoured, abundance of Blood is ſhed, and whole Countries are often laid Waſt and Deſolate.

Now then, if the *Benefits* of *Peace*, and the *Miſeries* of *War* be indeed ſo exceeding great, we

may

may well conclude, that Peace is a Bleſſing very deſirable by all Mankind, unleſs perhaps it be by ſome proud Tyrannical and Ambitious Princes, or ſuch Soldiers of Fortune as know not how to live without Rapine, Plunder and Wages to deſtroy the Lives and Fortunes of other Men. Now, to apply this

Uſes. 1. Conſider we the great Reaſon we have to keep a ſolemn *Day* of *Thanksgiving* with all expreſſions of *Gratitude* for that welcome Peace, which after a tedious War, is now ſetled betwixt us and our Neighbour Nations.

For by this happy Peace we are, for time to come ſecured from thoſe Calamities, which we have ſuffered by the late War for ſo many Years together: I need not here again enumerate the Miſeries of War, nor mind you that it hath *drained* our *Purſes*, that it hath *coſt* a World of *Treaſure*, and which is a great deal worſe, that the *Sword* hath *drunk* whole *Barrels* of *Engliſh Blood*.

And if the Miſeries of War be ſo exceeding dreadful, our Deliverance from them muſt needs deſerve our Thanks, and thoſe Thanks are due both to our *God*, and to our *King*.

Firſt,

First, Our Thanks for Peace are due to our *God*; for he who is our God, is the God of Peace, the great Author of it; ſo doth the Pſalmiſt tell us, *He maketh Wars to ceaſe to the end of the Earth; he breaketh the Bow, and cutteth the Spear in ſunder; he burneth the Chariot in the Fire.* Pſal. 46.9. When it is his good Pleaſure ſo to do, he can, and doth incline the Hearts of Men to Peace, and in order to that, they ſhall lay aſide the uſual Engines of War; ſo the Prophet tells us, *they ſhall beat their Swords into Plowſhares, and their Spears into pruning Hooks; Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more.* Iſa. 2. 4. The doing of this is a peculiar Prerogative, which the Glorious Majeſty of Heaven doth moſt juſtly claim to himſelf. *I make Peace, and create Evil; I the Lord do all theſe things.* Iſa. 45. 7. 'Tis he that raiſeth War in his Wrath; and 'tis he who puts an end to War, and creates Peace in his Mercy; and if ſo, ſince by him we now enjoy the Bleſſing of Peace, can we do leſs than bleſs him for it?

Secondly, Our Thanks for Peace are alſo due to our *King*, as being the great *Inſtrument* in God's hand to procure it for us.

We

We have now a King well qualified with *Prudence* and *Policy* to manage our *civil Affairs* in times of *Peace*, and we have a Prince of wiſe *Conduct* and moſt excellent *Courage* to lead our Armies in a time of *War*; a King who for his Conduct and Courage, doth deſerve a greater Renown, than *Hannibal*, *Scipio*, *Julius Ceſar*, *Alexander* the *Great*, or any other *General* mentioned in the *Greek* and *Roman* Stories.

To this King of ours, not only *England*, *Scotland* and *Ireland*, but the *States* of *Holland*, the King of *Spain*, the Princes of *Germany*, and the *Emperour* himſelf does under God, owe their Preſervation; for had not our King interpoſed, the *French* King, who is ſo Ambitious and ſo Strong, eaſily *might*, and certainly *would* have overcome them all: And in that caſe the only Favour which *England* could have expected, would have been this, namely, to have been devoured *laſt*.

But thanks be to God and to our King, that Danger is now quite over; for, the French King found his Kingdom reduced to ſuch Extremities, that he was forced to deſire a *Ceſſation* of *Arms*; but that being deny'd him, he ſaw himſelf conſtrained to conclude a Peace; that

Peace,

Peace, which no man could have hoped for, had not *our King* disabled *France* to continue the War.

And what Returns shall we make to our King for this? Let our *Hearts* be *with* him, and our *Prayers for* him; and if any just Occasion shall once more so require, let him have our *Hands* and our *Purses* too.

Secondly, Since we have now a setled Peace betwixt us and other Nations *beyond* the *Seas*, let us endeavour to *restore* and settle a lasting Peace amongst our selves here *at Home*; I do not mean *Civil* Peace only, but a Peace *Ecclesiastical* and Sacred.

'Tis said of the Primitive Christians; *the Multitude of them that believed, were all of one Heart and one Soul*; 'tis said again, *all that believed, were together*, and *continued daily with one accord in the Temple.* Were it thus in *England*, we might hope to see golden Days yet once again. Acts 4. 32. Acts 2. 44, 46.

But alas, as it was said of Old, *for the Divisions of Reuben there were great Thoughts of Heart*; so may I now justly say, *for the Divisions of England there are sad Thoughts of Hearts*, Fears and Jealousies, lest, whilst we contend about Judg. 5. 15.

the *Circumſtances* of our Religion, we loſe it's very *Subſtance*; but would our *Diſſenters* act like *Men*, and hearken to right Reaſon; would they act like *Chriſtians*, and laying aſide all Prejudice, conſult their *Bibles*, and make that their *Rule*; I am well Satisfied, that they could find no juſt Ground to withdraw themſelves from the *Church* of *England*; that Church, in whoſe way of Divine Worſhip there is nothing *Preſcribed*, nothing *Practiſed*, but what the Scriptures do either *Command*, or at leaſt *Allow*.

The Subſtantial parts of God's Worſhip are all Commanded by himſelf; but it's neceſſary Circumſtances are not ſo; the Miniſter, who is to Read, Preach and Adminiſter the Sacraments, muſt wear *ſome Garment* or other, but whether it ſhall be of *Linnen* or *Woollen*, of *Stuff* or *Silk*, a *Cloak* or a *Gown*, of this *Colour*, or that, the Scriptures do not tell us. Again, in what particular *Place*, and at what particular *Hour*, we muſt meet to Worſhip God, whether the Preacher muſt *ſit* or *ſtand*, whether the *Lord's Supper* ſhould be Adminiſtred in the *Church*, or in the *Chancel*, the Scriptures do no where teach us; no, theſe and the like indifferent Circumſtances muſt, to prevent

Diſor-

Diſorders, be determined by the *Piety* and *Prudence* of our *Church Governours*; and when once they in order to *Decency*, *Uniformity*, and the more *ſolemn* Adminiſtration of our Divine Worſhip, have upon mature Advice and Deliberation, preſcribed us ſuch Rules, as are no way contrary to the Word of God, by the ſame Word do we all ſtand obliged in Conſcience to obey them; and were this generally done, our Diſputes and Quarrel about our *Ceremonies*, which are but *few* and *innocent*, would be at an end.

But ſo long as we think our ſelves either more *Knowing*, or more *Conſcientious* than our *Rulers*; while we refuſe to ſubmit to their Determinations about things indifferent, and thereupon break and *crumble* out ſelves into many *Factions* and Parties, we do by theſe Diviſions exceedingly Gratify our Adverſaries of *Rome*: And whilſt we pretend to *abhor* their Religion, we do indeed give very great *Advantages* to it: for when once Men ſeparate from our *Publick Aſſemblies*, and meet in *Private Conventicles*, 'tis well known that *Prieſts* and *Jeſuits*, under a Diſguiſe, creep in amongſt them, and by degrees inſtill their Poiſonous Doctrines into

the Minds of Unwary and Credulous Men.

Let me therefore Exhort and Prevail with you to do what St. *Paul*, or rather *God*, by St. *Paul*, requires, *Obey them that have the Rule over you*, and *Submit your ſelves*: And again, *Be of one mind, live in Peace*: And yet again, *Endeavour to keep the Unity of the Spirit in the Bond of Peace*; 'tis that which our *Religion* and Duty requires: Yea, and ſo doth our very *Intereſt* too.

Heb. 13. 17.

2 Cor. 13. 11.

Eph. 4. 4.

Thirdly, Since it hath been the good Pleaſure of God to Bleſs us at preſent with a *Civil Peace* both at Home and Abroad, let us ſo behave our ſelves both to our *God* and our *King*; to our *God*, as the *Author*, and to our *King*, as the *Inſtrument* of our Peace; that this Peace may be ſtill *continued* to us and our Poſterity without any Interruption.

The Intereſts of a *King*, as the *Head*; and of the *Subjects*, as the *Body* Politick, are ſo interwoven and twiſted together, that a Breach between them may prove Fatal to *both*; but ſtill, when *Kings* and *Subjects* break with *Heaven*, that's Infinitely worſe: For, as there is no *Friend*, ſo there is no *Enemy* ſo conſiderable as *God*. And what is it that makes this God

an

an Enemy to any Nation, but thoſe *Epidemical* Sins that overſpread it? And verily, if we of this Kingdom ſhall ſtill perſiſt in our Vicious Courſes, our preſent Peace cannot long ſecure us; for, if we break our repeated *Covenants* with *God*, he can eaſily incline our Enemies to break their *Covenants* with *us*.

That which *Moſes* told the Wicked *Jews*, doth as much concern ſinful *Chriſtians* too: *The Lord ſhall bring a Nation againſt thee, whoſe Tongue thou ſhalt not underſtand; a Nation of fierce Countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young; and he ſhall eat the fruit of thy Cattle, and the fruit of thy Land, until thou be deſtroyed.* An Invading and Conquering Enemy doth God here threaten to raiſe againſt a Wicked Nation. Deut. 28. 49.

But on the other hand, if a Nation prove Religious and Holy, what the Event is like to be, we may learn from *Solomon*, who ſaith, *When a Man's ways pleaſe the Lord, he maketh even his Enemies to be at peace with him.* What is here ſaid of a *Particular* Perſon, is as true of a whole *Nation*; to pleaſe our God by a Pious and Vertuous Converſation, is the only ſure way to obtain and continue Peace with Men. Prov. 16. 7.

And

And that a firm Peace may be for ever Eſtabliſhed in all *Chriſtian Churches* throughout the whole World, let us all heartily join in that Charitable Petition, which our *Excellent Liturgy* hath put into our Mouths, namely this, *Grant, O Lord, that all they who do confeſs thy Holy Name, may agree in the Truth of thy holy Word, and live in Unity and Godly Love.* Let us alſo pray more particularly for our *own Jeruſalem*, our own *Church* and *Kingdom*, as our *Royal Pſalmiſt* did for *his* in the Words of my Text; *Peace be within thy Walls: and Proſperity, or Plenteouſneſs, within thy Palaces.*

FINIS.

7 DE65

Books Printed for Richard Sare, *at* Grays-Inn-Gate *in* Holborn.

DR. *Gregory*'s Divine Antidote againſt *Socinianiſm*. 8°

The Fables of *Eſop*, with Morals and Reflections. *Folio.*

Eraſmus's Colloquies. *Octavo.*

Quivedo's Viſions. 8°.

The three laſt by Sir Roger L'Eſtrange.

The Genuine Epiſtles of St. *Barnabas*, St *Ignatius*, St. *Clement*, St. *Polycarp* the Shepherd of *Hermas*, &c.

A Practical Diſcourſe againſt Swearing. 8°.

The Authority of Chriſtian Princes over Eccleſiaſtical Synods, in Anſwer to a Letter to a Convocation-Man. 8°.

Sermons on ſeveral Occaſions. 4°.

Theſe by Dr. Wake.

Epictetus's Morals, with *Simplicius*'s Comment. 8°.

A Sermon Preach'd upon the Death of the Queen.

A Sermon at the Commencement at *Cambridge.*

A Sermon on the Death of Dr. *Towerſon.*

Theſe four by Dr. George Stanhope.

The Doctrine of a God and Providence Vindicated and Aſſerted. 8°.

Diſcourſes on ſeveral Divine Subjects. 8°.

Theſe two by Thomas Gregory, *Lecturer of* Fulham.

Eſſays upon ſeveral Moral Subjects. In Two Parts. By *Jeremiah Collier*, M. A. 8°.

Compleat Sets conſiſting of Eight Volumes of Letters writ by a Turkiſh Spy, who lived 45 Years at *Paris* undiſcovered; giving an Account of the Principal Affairs of *Europe*. 12°.

Moral

Moral Maxims and Reflections: Written in *French* by the Duke of *Rochfoncault*, now Engliſhed. 12°.

Of the Art both of Writing and Judging of Hiſtory, with Reflections upon Ancient as well as Modern Hiſtorians. By Father *Le Moyne*. 12°.

An Eſſay upon Reaſon, by Sir *George Mackenzie*, 12°.

Death made Comfortable, or the way to Dye well. By *John Kettlewel*, 12°.

The Parſons Councellor, or the Law of Tythes. By Sir *Simon Degg*. 8°.

The Unlawfulneſs of Bonds of Reſignation, 8°. Price 6. *d*.

An Anſwer to all the Excuſes and Pretences which Men ordinarily make for their not coming to the Holy Sacrament, 8°. Price 3 *d*. By a Divine of the Church of *England*.

Remarks on a Book Entituled, Prince *Arthur* an Heroick Poem. By Mr. *Dennis*. 8°.

An Appendix to Dr. *Pope's* Life of Biſhop *Ward*, 8°. Price 6 *d*.

A Gentleman's Religion in three Parts, the firſt contains the Principles of natural Religion. The Second and Third the Doctrins of Chriſtianity both as to matters of Faith and Practiſe. 12°.

Fortune in her Wit's, or the Hour of all Men. By *Don Franciſco de Quivedo*, Author of the Viſions of Hell. Tranſlated by Capt. *John Stevens*. 8°.

Humane Prudence, or the Art by which a Man may raiſe Himſelf and Fortune to Grandeur. The 7*th*. Edition. 12°.